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# FORTH

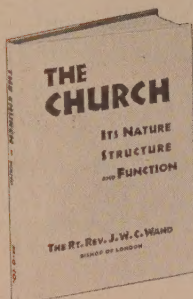
N O V E M B E R • 1 9 4 8



Ready November

# New Books

Ready November



## THE CHURCH

*Its Nature, Structure and Function*

By The Rt. Rev.  
J. W. C. Wand  
Bishop of London

A scholarly and stimulating book by the Bishop of London, based on the *Frederick Denison Maurice* lectures.—"To him [Maurice]," says the Bishop, "the whole universe was sacramental, and the duty of Christians was to make all outward and visible things more strongly evidential of the divine grace and power within."

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## Worship and Life

By The Rt. Rev. W. E. Conkling  
Bishop of Chicago

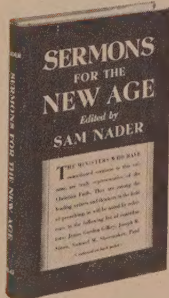
A refreshing spiritual message by the Bishop of Chicago. Bishop Conkling is against what he calls "chiropractic religion" (centered on man). He pleads for God-directed worship which is found in the Holy Eucharist. "In the Eucharist," says the author, "we see the pattern for life and in the Eucharist we find the power to live it." Bishop Conkling contributes much in this book toward the building of a new community—a project in which everyone must play a part. **\$1.50**

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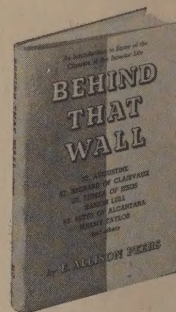
## BEHIND THAT WALL

By E. Allison Peers

*An Introduction to some of the Classics of the Interior Life*

St. Augustine—St. Bernard—Ramon Lull—St. Ignatius—St. Peter of Alcantara—St. Teresa of Jesus—St. John of the Cross—St. Francis of Sales—Jeremy Taylor—Henry Vaughan—Thomas Traherne

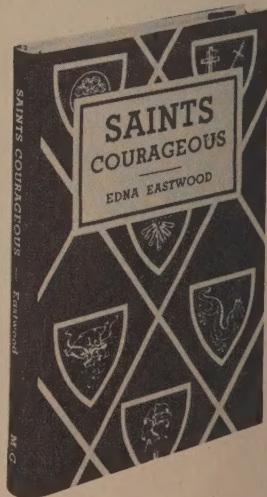
From the pen of Dr. E. Allison Peers, noted English author, here are brief, illuminating studies on the writings of truly great men and women. For the most part the author has allowed each classic to speak for itself. But there are pen-sketches of the authors that are exceptionally fine. There is something here for everyone who loves beauty and longs to have more of it or who feels the need of purpose and inspiration. **\$2.50**



## SAINTS COURAGEOUS

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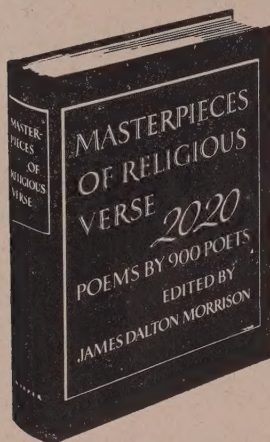
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## Turning the Pages

**L**EWIS B. FRANKLIN, D.C.L., Treasurer of the National Council for twenty-nine years, retired from that post on October 15. Mr. Franklin reached the canonical retiring age two years ago and carried on at the earnest request of the Presiding Bishop until a suitable successor could be found. At the National Council meeting in session at Seabury House as this issue of FORTH goes to press the appointment as Treasurer of Mr. Russell E. Dill was confirmed. Mr. Dill, a specialist in the reorganization of industrial companies, is a member and former vestryman of Christ Church, Bronxville, N. Y.

Other action of this National Council meeting must be deferred until the December issue, but in the meantime the Editor, who has been associated with Mr. Franklin during the greater part of his treasurership, wishes to record the Magazine's ap-

Continued on page 4

What  
Will  
YOU  
Do?



**A** HOMELESS, sick child, such as the little fellow pictured here, is at your door, pleading for shelter, food, and Christian love. He's "one of the least of these . . ."

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# FORTH

VOL. 113 NO. 10

NOVEMBER 1948

Editor WILLIAM E. LEIDT

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**THE COVER:** Seabury House, the national conference center of the Episcopal Church at Greenwich, Conn., completed last month its first year of activity. In the twelve months just closed, the House has welcomed forty-six meetings, lasting from one to three days each, in addition to the regular quarterly meetings of the National Council and the Executive Board of the Woman's Auxiliary. These meetings have brought to Greenwich a wide variety of groups, both clerical and lay, as well as some inter-church groups. Among these last was one interesting group of Japanese young people, a member of which is pictured on this month's cover in the fields surrounding Seabury House.

## THE NATIONAL COUNCIL

**OFFICERS:** The Rt. Rev. Henry Knox Sherrill, D.D., President; The Rt. Rev. Jno. B. Bentley, D.D., Vice President and Director, Overseas Department; The Rev. George A. Wieland, S.T.D., Director, Home Department; the Rev. John Heuss, Jr., D.D., Director, Department of Christian Education; The Rev. Almon R. Pepper, D.D., Director, Department of Christian Social Relations; Russell E. Dill, Treasurer and Director, Finance Department; Robert D. Jordan, Director, Department of Promotion; The Rev. C. Rankin Barnes, D.D., Secretary; Mrs. Arthur M. Sherman, Executive Secretary, The Woman's Auxiliary.

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## Turning the Pages

Continued from page 2

preciation for Mr. Franklin's ever cordial interest and coöperation and to extend to Mr. Franklin on behalf of the FORTH family affectionate good wishes as he leaves Church Missions House for the fuller enjoyment of life in Connecticut.

### Quotas

TWENTY-FIVE dioceses and missionary districts this year have accepted expectations in amounts greater than their quotas; forty-six accepted their

quotas in full, neither more nor less; twenty-three promised payments below their quotas.

As we face this autumn's Every Member Canvass which will determine the extent of the Church's advance in 1949 it is well to ponder these figures. Is my diocese among those not meeting their quotas in full? Am I holding my diocese back from meeting its missionary obligation?

### Coadjutor of Florida

LAST month, Checking the Calendar incorrectly identified the Rev. E.

Continued on page 5

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## Check Your Calendar

### NOVEMBER

Every Member Canvass

- 1 All Saints' Day
- 5 World Community Day
- 11 Armistice Day
- 14 World Order Sunday
- 15-18 Fourth National Biennial Assembly of the United Council of Church Women, Milwaukee
- 21 Church of the Air. Columbia network. 10:30 a.m. E.S.T.
- 25 Thanksgiving Day
- 28 Men's Advent Corporate Communion
- 30 St. Andrew's Day

### DECEMBER

- 3-6 Executive Board, Woman's Auxiliary, Seabury House
- 5 Second Sunday in Advent, commonly called Bible Sunday
- 6-9 National Council, Seabury House
- 25 Christmas Day

## Turning the Pages

Continued from page 4

Hamilton West as Bishop Coadjutor-elect of South Florida. He is, of course, the Coadjutor of Florida, having been consecrated on October 4.

### Perennial Best Seller

THE Bible, perennially the best selling book in America, in the weeks ahead also will be one of the best read books not only in the United States but throughout the world. For the fifth successive year the American Bible Society is sponsoring a world wide Bible reading program from Thanksgiving to Christmas. Bookmarks listing the daily passages are being distributed by the Society.

## MY NAME is HACAN



**IT'S** a day of thanksgiving every day for Hacan. She came to the leprosy mission with her mother six years ago. She is 14 now. You would never know her for the same frightened unhappy little girl. For now her eyes—though still remembering pain—are bright. And the blemishes on her skin are gone. A little while longer and she will be free—entirely free of the grim specter of leprosy.

So every day is a Thanksgiving day for Hacan.

At Robertsport in Liberia, and at Nanchang in China, Episcopal leprosy missions are providing a Christ-like ministry of healing to little girls like Hacan—and boys and men and women. In behalf of Hacan and those many others to whom every day is a Thanksgiving day—we ask your help.

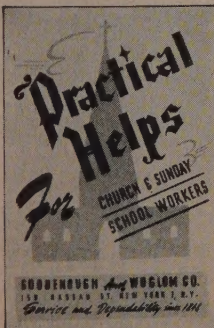
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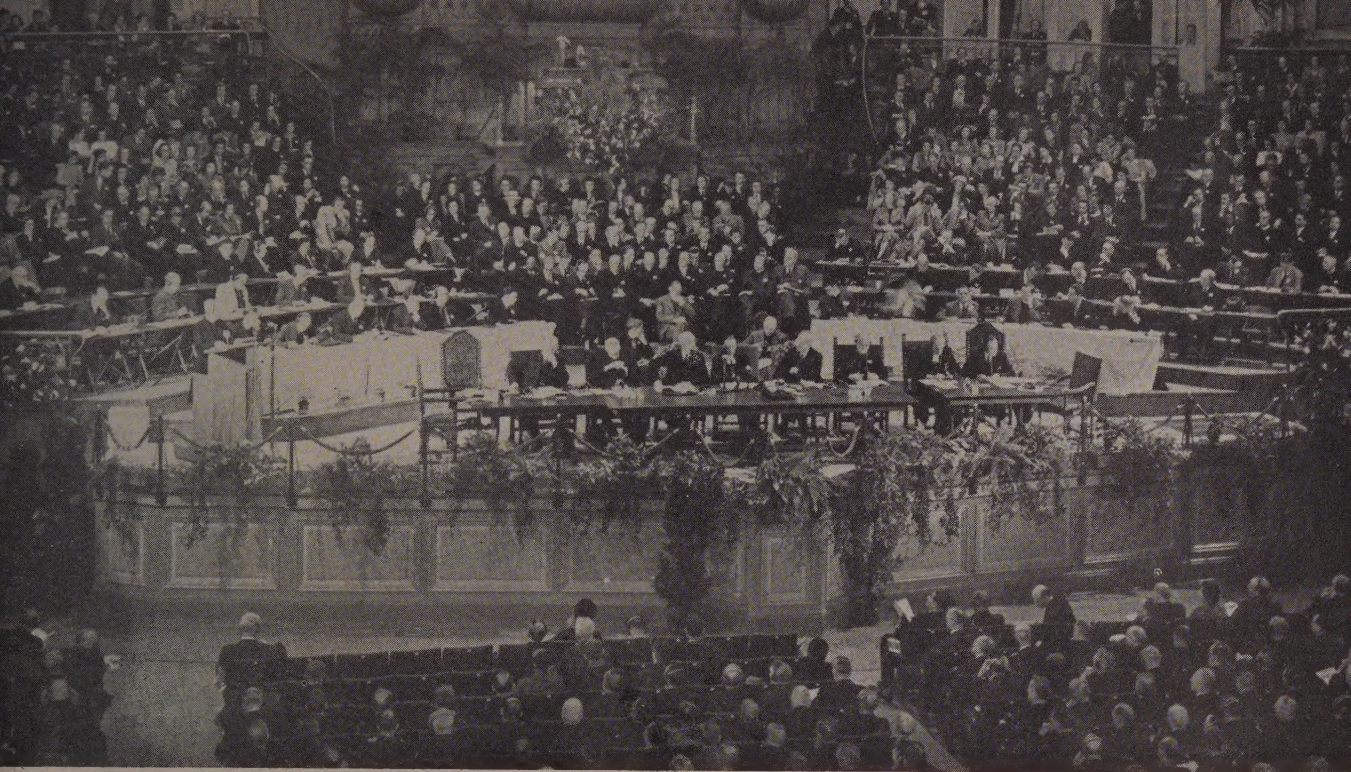
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# We Intend to Stay Together

## WORLD COUNCIL OF CHURCHES ORGANIZED AT AMSTERDAM

*MARK* well this date, *August 23, 1948*, and this city, *Amsterdam*, for they will go down in history as the time and place of the birth of the World Council of Churches.

This was a great moment in the history of the ecumenical movement. For more than a quarter of a century men have labored prodigiously toward Church unity. At the great missionary conference held at Edinburgh in 1910 there emerged for the first time the pattern by which Christian leaders were guided into the working unity of a World Council of Churches.

Three men, in particular, had a dominant part. Charles Henry Brent (see page 23) was the leader of the Faith and Order movement, which had as its basic aim the finding of a common belief centered in one Lord Jesus Christ as God and

**By the Rev. JAMES W. KENNEDY**

Saviour. Nathan Söderblom emphasized the more practical side of unity in Life and Work movement, which attempted to guide the Churches in their dealing with common social and international problems. These two streams of ecumenical effort flowed together much sooner than those early pioneers ever dreamed they would. Although the first conference on Life and Work was not held until 1925, and the first Conference on Faith and Order was not held until 1927, by 1938 they had moved together and formed a provisional committee to set up one great organization to be known as the World Council of Churches.

Under the leadership of William

Temple, the late Archbishop of Canterbury, the interim period of the war gave impetus and solidity to the movement rather than delayed its action.

At Amsterdam, in August 1948, for the first time, the Churches themselves, one hundred and fifty different communions from every country in the world, committed themselves to the task of Christian coöperation and witness. For two weeks, men and women, laymen and clergymen, of every color and race, met together in an honest attempt to settle as many differences as possible and to build upon as many agreements as possible.

Limitation of space prevents mention of all those who spoke and what they said, of the inspiration derived from personally rubbing

**Continued on next page**



# WE INTEND TO STAY TOGETHER... continued

shoulders and conversing with all manner of men, of the times of spiritual communion and worship together, of the discussions in public and private, and of the host of colorful happenings which made Amsterdam a wonderful place to live in for two weeks. This article confines itself to a brief consideration of aspects of the Amsterdam meeting. A second article, next month will discuss some of the findings which came out of the various sections and committees.

## Three Great Services Held

The first aspect of importance is worship. There were three great public services of worship. The opening service, held in the *Nieuwe Kerk*, was most impressive and gave the delegates a real sense of the ecumenicity of the gathering as they saw in the procession of the four hundred delegates the all-inclusiveness of the representation. The two addresses were designed to give two sides of the ecumenical picture. The first, by Dr. John R. Mott, veteran leader for more than sixty years, gave a picture of the accomplishments of the older Churches. The second, by the Rev. D. T. Niles, of Ceylon, gave a picture of the vigor and prophetic hope of the younger Churches. One felt rather than defined the unity experienced at that service, but there was something present which pulled all who worshipped there together. It was sensed as we sang the hymns together in the three official languages of the Assembly, French, German, and English; as we recited the Apostles' Creed and prayed the Lord's Prayer together, everyone in his own tongue.

Again in the *Nieuwe Kerk* a week later, at the Holy Communion according to the rites of the Netherlands Reformed Church, everyone was invited to partake. More than eleven hundred did, including many of those from the Catholic tradition. Even those who did not actually partake were there as brothers in Christ and made their spiritual communion one with the other.

Then at the closing service at the *Wester Kerk*, the delegates came together for a final thanksgiving and a rededication to the tremendous task ahead of taking the accom-



**HOLLANDERS** through Amsterdam streets to witness opening of World Council of Churches Assembly, where delegates from 150 communions gather to advance Christian coöperation



**DISCUSSION SECTIONS** offer delegates opportunities to study condition and task of Church throughout world, and to progress further toward ultimate goal of Christian unity



**FAMOUS PASTOR** of Germany, Martin Niemöller; was a delegate at Amsterdam



**CHARLES P. TAFT** (left), Federal Council's president, talks to John Foster Dulles





**FIVE PRESIDENTS** of World Council reflect universality of conference: Archbishop Germanos, John Mott, Archbishop of Sweden, Archbishop of Canterbury, and Mark Boegner



**QUEEN JULIANA** and her husband, Prince Bernhard (right) attend session of Assembly



**ARCHBISHOP** of Canterbury confers with assistant general secretary Oliver Tompkins



**WORLD'S YOUTH**, to emphasize its part in World Council of Churches, is represented at Amsterdam. Here young people, delegates from many countries, sit down to lunch together

plished fact of a World Council into the Churches of every land and making it function successfully there.

### Program Takes Orderly Form

The second aspect of importance is the program. The program proper can be divided into:

Formal addresses, 32 in number, four of which were by women.

The deliberations behind closed doors in the study sections and committees.

The plenary sessions where the findings of the Sections and Committees were presented and discussed by the delegates.

The extra curricular activities, such as the municipal reception at the Royal Palace, the trip through Amsterdam canals and harbors, the State reception at the Rijks Museum, the Jubilee play, and the oratorio and reception given by the Old Catholic Church in the Netherlands.

The pattern of the program was somewhat like this: For the first two days, there was an attempt to orient the delegates to the task ahead. Addresses were given interpreting the Assembly theme, Man's Disorder and God's Design, with a special consideration of each of the sub-themes: the Universal Church in God's Design; The Church's Witness to God's Design; The Church and the Disorder of Society; The Church and International Disorder. In the preparatory period also the General Secretary of the World Council, Dr. W. A. Visser 't Hooft, reported on the work of the provisional committee over the past ten years, and the resolution forming the World Council of Churches was passed with great solemnity and joy.

The next four days were given over to the section and committee meetings, where the delegates and alternates went into closed sessions, and to a series of lectures for the visitors, giving a picture of the condition and task of the Church all over the world as well as certain priorities in the ecumenical movement.

The next few days were given to the plenary sessions which heard the reports from the sections and committees, revising and at last receiving the findings and recommending them to the Churches for acceptance and appropriate action.

*Continued on next page*





RNS

**WORSHIPPING** together in three languages, delegates close assembly on note of unity

In the last few days of the Assembly, consideration was given to the future of the ecumenical movement, the World Council and youth, and the Christian witness in the international order; and, finally, the official message of the Assembly was presented and adopted.

## Assembly Has Varied Personnel

The third aspect to consider is the variety of personnel. The personnel of the Assembly was divided into several clearly defined groups.

*Delegates:* the few chosen to represent the Christian bodies who were the only ones with the right to vote and who were therefore responsible for whatever action was taken.

*Alternates:* who were around in case something happened to a delegate but who had a full program of their own parallel to the delegates' program.

*Consultants:* expert in one or more

phases of the Assembly work sections.

*Fraternal Delegates:* representatives of bodies other than those included in the World Council, such as the United Nations, the Christian Endeavor Union, and others.

*Staff Members:* from the Council offices in Geneva, London, and New York, or who were engaged for the duration of the Assembly.

*Accredited Visitors:* those whose coming had been officially accredited and whose connection with the assembly afforded a first-hand view of all the public proceedings. The youth at Amsterdam came under this classification.

There also were unaccredited visitors and observers, those who came for the ride and who gleaned from the leavings, and, of course, the Press.

The roll call of the official dele-

gates and consultants revealed many distinguished names. High on the list were the five presidents who have served ever since Archbishop Temple's death: John R. Mott from the United States; Geoffrey Fisher, Archbishop of Canterbury; S. Germanos, Archbishop of Thyrateira; Mark Boegner, President of the Protestant Federation of France; and Erling Eidem; Archbishop of Upsala, Sweden.

There is not space to list all the other distinguished leaders, but such names as Bishop Bell of Chichester, W. A. Visser 't Hooft, Karl Barth, John A. MacKay, John Foster Dulles, Joseph Hromadka, G. Bromley Oxnam, Martin Niemöller, D. Elton Trueblood, Emil Brunner, Reinhold Niebuhr, Eivind Berggrav, Kathleen Bliss, and many, many others were among those present. About fifteen hundred people from every land, made up this great ecumenical gathering. Only four major Christian groups were not represented: the Roman Catholic Church; the Russian Orthodox Church; the Southern Baptist Church; and the Missouri Synod Lutheran Church.

## World Council Begins Existence

The fourth aspect is the World Council itself. With the adoption of the Constitution, the World Council of Churches came into existence as the agency for unity representing all the constituent members. It is not a super-Church, for each member Church is an autonomous body, but it is an enabling instrument for the Churches to work together, and to do together what no single Church group could do by itself.

Once every five years an Assembly will be held with official delegates from all the member Churches. In the interim period a central committee of ninety members will function as an executive group in coöperation with the permanent staff. Dr. Mott was made president *emeritus*, the four other presidents were reelected, and two new presidents were added: Bishop G. Bromley Oxnam of the United States and Bishop T. C. Chao of China.

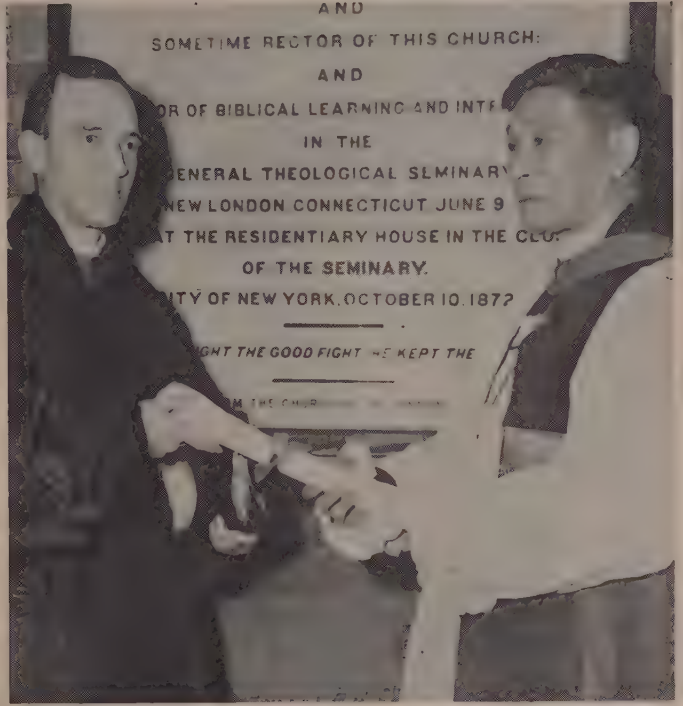
What Amsterdam actually did will be discussed in these pages next month. One phrase from the Message stands out and makes a fitting close to this article: *We intend to stay together.*



# Your Church in the News of the World



**GOOD SHEPHERD CHURCH**, Wichita Falls, Texas, the Rev. C. A. Beesley, rector (center), has six young men studying for Holy Orders (one is not in picture)



**PRESIDING BISHOP** of Nippon Sei Ko Kai, the Rt. Rev. Michael H. Yashiro (right), receives Doctorate of Sacred Theology at General Seminary, New York, presented by the Very Rev. Lawrence Rose, dean of seminary.



**AT LAMBETH CONFERENCE**, bishops from all over the world gathered to discuss problems facing Anglican Communion  
*FORTH*—November, 1948





**ST.-MARY-THE-VIRGIN**, Sagada, Philippine Islands, ravaged in war, will soon rise again. Ruins caused by war's destruction cannot halt growth of Philippine Mission



**STONES** of St.-Mary-The-Virgin must be pulled down to be reshaped and used again (below). Concrete for rebuilding is made with stone that is first crushed by hand



# Sagada Mission Starts

## ORPHANAGE IS FIRST STRUCTURE

**S**EVEN short years ago a visitor to Sagada in the Mountain Province of the Philippine Islands would have entered a thriving community dominated by the Church of St. Mary-the-Virgin, a fine stone building with high windows. Nearby were St. Mary's Convent and the orphanage, St. Mary's schools for boys and girls, St. Theodore's Hospital, with its nurses' home, missionary and doctors' residences, and an industrial building.

Then came the destruction of war, and of all the Church's buildings only the girls' dormitory was unharmed. The doctor's residence and St. Theodore's Hospital were damaged, but they needed extensive repairs. All the other buildings were destroyed.

The Sagada Mission was one of many in the Orient for which the Church raised a Reconstruction and Advance Fund. From this Fund some \$160,000 was appropriated to restore the material fabric of this important center and rebuilding has begun under the direction of John Van Wie Bergamini, architect of the China mission, now working in the Philippines.

Soon after Mr. Bergamini's arrival in Sagada last May, the chipping of stone and the pounding of hammers could be heard. The new orphanage was given priority over all other buildings. It would have been finished by the beginning of September were it not so difficult to get building materials, especially lumber. The framework is up, part of the siding is on, and the nearly-finished windows are stacked in the shop. The galvanized iron for the roof is stored in the shed, but lumber is needed for the rafters. If all the necessary material could be assembled, the orphanage would be finished in a short time.

The need for the orphanage is acute, for the second floor of the large girls' dormitory is now housing the Convent and orphanage.

There four foreign sisters of St. Mary live with two native sisters of St. Mary-the-Virgin and thirty-five orphans, ranging in age from eighteen months to fourteen years. Six older girls also live in the second floor of the girls' dormitory. Some of them work in the hospital, others attend the mission high school, and all help to care for the orphans in their spare time.

The girls' dormitory is serving a dual purpose at present. The lower floor is being used as the Church of St. Mary-the-Virgin. On regular Sundays approximately three hundred people attend services, sitting on low stools or the bare concrete floor. On festival occasions six or seven hundred people crowd into every available space of the temporary church.

About the same time work was started on the orphanage, a gang of men began to tear down the ruins of the church. Much of the stone can be used again. The stone is being chipped on the inside so that the burned places will not be conspicuous.

The size and general ground plan of the new church will be similar to its predecessor, but there will be a number of changes. The tower has been taken down and a new one will be erected on the north side opposite the chapel. The windows will be placed lower since now there is no danger of internal strife among the mountain tribes. There will be no posts, and the arches will be made of concrete.

High in the mountains there is no machinery of any kind for erecting large buildings. Stone for the concrete is hauled up the mountain by carabao cart. Men using small sledge hammers crush it by hand. Small boys have brought great quantities of sand in cans from the river bed some distance away.

• BY H

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# Rebuild

## RESTORED

There will be a rose window over the altar, another over the entrance, and two in the tower. Mr. Bergamini estimates that it will take fifty men, working six days a week, ten months to finish the church. Delays of various kinds, particularly typhoons and slowly arriving materials will probably extend this time and not until the new church is ready can the lower floor of the girls' dormitory be restored to its original purpose as a dining room and study hall.

St. Mary's School will be the next building to be started, but so far it is only a vision in the mind of the principal, the Rev. E. S. Diman, and a few rough sketches in Mr. Bergamini's file.

St. Mary's School is now using what was the Lyceum. It is some distance from the destroyed buildings and is one of the oldest structures on the compound. About two-thirds of ground level has no floor, for it was formerly used to store lumber. The other third that has a floor of sorts is being used by some of the nurses and hospital employees. These living quarters are most unsatisfactory, especially from health and sanitation points of view. They live a family to a room, and all use a primitive common kitchen that is a fire hazard to the school upstairs.

On the second floor of the ancient Lyceum Mr. Diman partitioned off six classrooms. One room serves as a laboratory and classroom, and there is a small office and a very small library and bookroom. The school now has three intermediate grades and the first three years of high school. Next year the fourth year must be added and there will have to be another classroom.

The building is scarcely usable as a school, and the Bureau of Education Inspector for Private Schools would probably not give it his ap-

Continued on page 26



**ORPHANAGE**, destroyed during war, is first building to be rebuilt. Need for it is acute. Orphans are now housed on second floor of girls' dormitory in badly needed space



**ST. MARY'S SCHOOL** is conducted in very inadequate quarters in Lyceum, one of Sagada's oldest buildings. It also serves as residence for nurses and hospital employees



**ST. THEODORE'S HOSPITAL** stayed in working condition throughout war, though damaged and in need of repairs. Plans have been made which will add size and efficiency



# He Moved Among Men as a Friend

JAMES OWEN DORSEY, MISSIONARY AND SCIENTIST

"I SHOULD be distressed should you resign, because I should lose a brother whom I have learned to love."

These words were written in 1873 by the Rt. Rev. William Hobart Hare, first Missionary Bishop of South Dakota, to the Rev. James Owen Dorsey, missionary among the Ponca Indians of Nebraska.

Mr. Dorsey did resign, however, because of ill health, and returned to the East. But he never forgot the Poncas, to whom he had been a spiritual father, nor they him. He went on to accomplish the task of reducing their difficult language to writing, he continued his friendships by letters, and he felt deeply their final tragedy of being deprived of their lands and moved to a government reservation.

October 31 marked the centenary of the birth of James Owen Dorsey, missionary and scientist. Born in Maryland of a family whose forbears had settled there three centuries ago, young Dorsey's schooling was so frequently interrupted that he was mainly self-taught. Early in his life, however, his singular linguistic

By Virginia Dorsey Lightfoot

ability appeared. His "gift of tongues" enabled him to master Hebrew at the age of ten, and later led him to study and compile monumental works on the Siouan dialects.

Mr. Dorsey entered Virginia Theological Seminary in 1867, where, in 1871, he was ordained deacon. There he met William Welsh, who visited the seminary to appeal for a missionary for the starving Ponca Indians. Dorsey was the only student who volunteered.

The words in his notebook, "My last recitation at the seminary!" are filled with unexpressed pathos. There is no hint of sacrifice or struggle, yet a scholar such as he was does not act suddenly on a whim to leave behind all seats of learning and access to great libraries for a life in the wilderness. There must have been back of it a crusading zeal to serve a great cause, for he had been offered a professorship at the seminary, and his *alma mater* was always to him "the dearest place on earth."

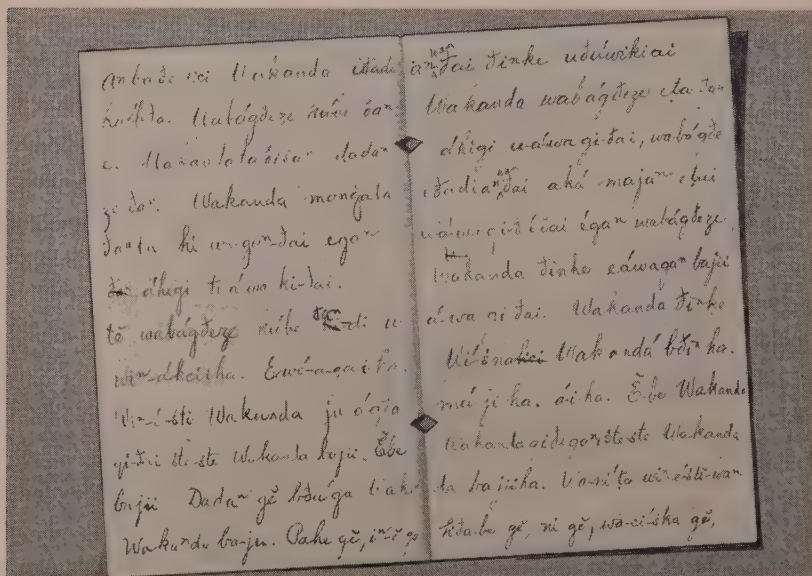
The year 1871 found Mr. Dorsey stationed with his mother among the Ponca Indians under the Rt. Rev. Robert H. Clarkson, Missionary Bishop of Nebraska. His mother, Mrs. Maria Stanforth, had taken medical training in Baltimore and volunteered to go west with him.

They found the Poncas a desperately poor, starving tribe, eager to welcome the Church and the education it could bring them. For the next three years Mr. Dorsey and his mother served among the Indians, bringing Christ into their lives.

The first Indian whom Mr. Dorsey baptized was the Ponca chief White Swan who took the name Frank La Fleche. Frank La Fleche's nephew and namesake, Dr. Francis La Fleche, later was internationally recognized for his contribution to science in the fields of American ethnology and anthropology. One sister of Dr. La Fleche, Susette, became a distinguished lecturer in this country and abroad, and another, Dr. Susan La Fleche Picott, was the first Indian woman to become a physician.

Of the faithfulness and devotion

JAMES OWEN DORSEY, brilliant linguist, was devoted missionary among Indians of Nebraska. Below is sermon in Omaha tongue





which son and mother showed, in spite of illness, is this account, taken from a letter which Mrs. Stanforth wrote in 1873: "I was the only female of the mission. The Bishop insisted on my giving up all mission work and just trying to live along and care for our family till fall. I tried to, but oh! there was so much to do and no one to help, that I could not help doing rather more than was exactly prudent. . . .

"There had been such heavy rains all the spring that . . . vegetation was very rank, and the decay of this, and our house becoming musty from the dampness, caused my son to be attacked with malarial fever. . . . The doctor said my son must leave at once. He went to Yankton City (South Dakota), and boarded two weeks, returned much stronger, but soon grew worse again. The doctor then said it was suicide for us to remain . . . but by that time measles had broken out among the Indians. . . . Of course I could not leave; I could not desert the children.

"I do not know what to say about our poor Indians. . . . My heart felt as if all crushed when I turned from the little mission home where I had striven to benefit the people, striven to teach them of Jesus. . . ."

Although they had planned to spend their lives among the Poncas, Mrs. Stanforth and her son were forced to return East after three years, leaving behind them faithful and devoted friends. Among these was a young Sioux boy, Philip Deloria, with whom Mr. Dorsey developed a warm friendship that lasted for many years after his departure.

Philip Deloria became the great spiritual leader of his people, a man whom they still remember with reverence and devotion. His son, the Rev. Vine Deloria, has followed the example of his father and dedicated his life to Christian service among his people. He is now priest-in-charge of the Corn Creek District on Pine Ridge Reservation in South Dakota. Philip Deloria's daughter, Ella, is a scientific writer of distinction, having written many books on the language and customs of the Sioux.

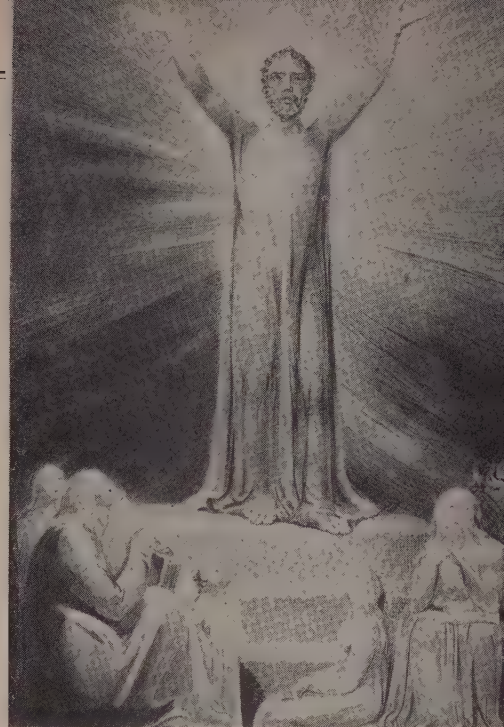
Upon his return to Maryland, Mr. Dorsey was ordained priest and became rector of St. James' Church,

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St. Paul Preaching at Athens  
William Blake, 1757-1827

## RELIGION IN ART

By Walter L. Nathan, Ph.D.



R. I. School of Design

THE ideal of love is the essence of Christ's teaching. True Christianity is founded on idealism. The self-styled Realists who like to deride idealism as a sign of weakness have recently been answered by the eminent psychologist, Erich Fromm. He states in his book *Man For Himself*: "Man is not free to choose between having or not having ideals, but he is free to choose between different kinds of ideals."

William Blake's idealism was one of love. He believed in it, he lived it despite constant poverty and neglect. In his poetry and art he proclaimed: "Man is love, as God is love." This conviction brought him close to St. Paul.

Blake's water color drawing of St. Paul Preaching At Athens must be understood as a symbolic interpretation of the Apostle's personality and purpose, rather than an attempt to reconstruct the actual scene. A few steps raise the fiery preacher above the heads of the small group of listeners who yet seem to represent a large audience. His tall figure, with the long vertical folds of the garment, towers above them and dominates them just as he dominates their minds and hearts with his inspired message.

The expressions on their faces vary from the simple faith of youth to rapt attention, dawning belief, and fierce inner struggle (in the man at right) as Paul speaks to them of that "strange God" Jesus. His eyes reflect the glorious vision of the Master; the burst of light radiates from him like a symbol of the Greater Light that has now come into the world.

St. Paul has raised his arms in an emphatic gesture of welcome. He appeals to all the nations which the Lord "made of one blood" that they should seek him, and find Him. The newly formed World Council of Churches has expressed the same appeal in these words of its closing message from Amsterdam: *We are divided from one another not only in matters of faith, order, and tradition, but also by pride of nation, class, and race. But Christ has made us His own and He is not divided. In seeking Him we find one another.*





Photos by Don C.

**DEAN GIBSON** designed course to prepare theological students' wives for parish life



**SEWANEE** offers opportunities for practical experience in Church school teaching

**T**HE University of the South, in Sewanee, Tenn., has started a program aimed at solving the problems of the young and inexperienced minister's bride. By offering the first organized course of study for wives of theological students, it is preparing these women to meet the many trials of parish life, ranging from organizing lawn festivals to giving counsel on theology and worship.

Initiated by the Rev. Robert Fisher Gibson Jr., dean of the theological school at Sewanee, the curriculum is intended to give ministers' wives what he calls a "miniature theological education," which will parallel their husbands'.

There are six major courses,

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**FATHER**, a theological student, minds offspring when mother goes to evening class



**WIVES** listen to lecture by Dean Gibson on Church history. They use same texts as their husbands; take copious notes. Course has no examinations or scholastic prerequisites



**FACULTY WIVES**, by conducting seminars in informal home sessions, are able to pass on their wide knowledge of problems which face ministers' wives to brides of seminarians



**TRAINING** for future parish life includes packing clothing for Church World Service

taught by the theological school in weekly evening classes. These courses include Church history, the Old and New Testaments, theology, and the Church's life. This last course is perhaps the most valuable. It deals not only with the corporate and personal aspects of worship, and the use and understanding of the Church's ministrations and sacraments, but with organizational work, pastoral counseling, and the role of the minister's wife.

Seminarian wives eagerly take the opportunities given them to gain valuable practical experience in parish work. They meet to sew for world relief and to send clothing overseas through Church World

Service. They teach in local Church schools, and many of them are taking organ, voice, or piano lessons. During the summer they accompany their husbands on field training assignments to hospitals, prisons, and churches.

Although many seminaries still hesitate to admit married students,

the enthusiasm and zeal which the young women are displaying at Sewanee, and the approval given the course by older ministers' wives, who see in it an opportunity which they once could well have used, bid fair to make Sewanee a pioneer in a program which can be of immeasurable value to future ministers.

## THE PARSON'S WIFE GOES TO SCHOOL



# "God Bl

## FAMOUS CHU



**CHURCH OF THE TRANSFIGURATION**, New York, known as Little Church Around the Corner, has history of one hundred years of service to all who ask for help and guidance

By SUZETTE G. STUART

**T**HE first Episcopal church in the United States to be named the Transfiguration has reached its hundredth anniversary. During nearly eighty of these years the Church of the Transfiguration, still on its original site on East Twenty-ninth Street, New York, has been known all over the world as the Little Church Around the Corner. The beloved church, led by only three rectors since its founding, continues young in heart and in the sympathetic understanding of young people and of older perplexed men and women who seek its advice and guidance. Earlier this year, the present rector observed his own twenty-fifth anniversary.

The parish was founded on Sunday, October 1, 1848, when the first service was held in the home of Lawson Carter on East Twenty-fourth

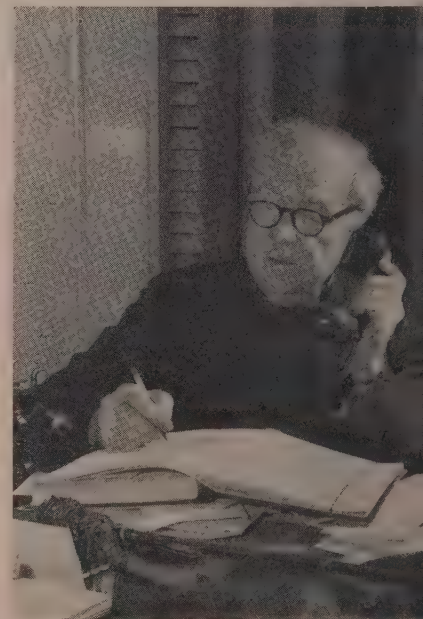
Street. It was a rainy day. In fact, two days later, *The Evening Post* observed, "Rain commenced Sunday morning and still continues." But there was no news story telling of the simple gathering on Twenty-fourth Street, led by the ardent young priest, the Rev. George Hendric Houghton. Dr. Houghton served as rector of the new parish for forty-nine years, when he was succeeded by his nephew, the Rev. George Clarke Houghton. He continued as rector until his death in 1923, when a young vicar on his staff, Randolph Ray, began the present rectorship.

*Fides Opera* (faith by works), the motto of the Little Church's seal, has been the motif woven into the spiritual and material fabric of the parish through the years. It gives spiritual significance to one of the many rare gifts of windows, statuary, carvings, and paintings that enrich the interior: the ancient window to

St. Faith, near the pulpit. The window has great antiquarian interest also, as a superb example of fifteenth century French and English glass.

The historic incident which gave the parish its popular name, the Little Church Around the Corner, is commemorated in the unique window to Joseph Jefferson, distinguished actor whose *Rip Van Winkle* became immortal in the theatre. The memorial was given by the Episcopal Actors' Guild.

The incident concerned George Holland, an English actor, who died in 1870. Jefferson, a warm friend of Holland, asked the minister of a nearby church on Madison Avenue (no longer standing) where the Holland children attended Sunday school, to officiate at the funeral. But the minister, with the prejudice of his day against actors, refused. He added, however, that there was "a little church around the corner where they did that kind of thing."



**RECTOR**, the Rev. J. H. Randolph Ray, is observing his own twenty-fifth anniversary

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# the Little Church!"

## CELEBRATES ONE HUNDREDTH ANNIVERSARY

whereupon Jefferson uttered his immortal benediction, "God bless the little church around the corner!"

Throughout his rectorate Dr. Ray has directed his efforts toward keeping the Little Church Around the Corner as "the church where prejudices are forgotten." He has an unflinching interest in the problems and needs of individuals. He believes, as he preaches, that the solution of world problems and world peace must evolve from the right-thinking of nations, and basically of the individuals making up each nation.

His recent book, *Marriage is a Serious Business*, recounts many of his experiences as friend and counsellor to thousands of persons coming to him for advice before or after marriage. Since the first bride knelt before the altar in 1850, seventy-five thousand ceremonies have taken place at the Little Church of which fifty thousand have been performed during Dr. Ray's quarter century.



Warman, N. Y.

**PRAYERS** for peace of world are offered by girl who kneels at Little Church's shrine

The solemnity of the marriage ceremony is made clear to every bride and groom in a personal talk with Dr. Ray in advance; and after the ceremony his personal wishes and Godspeed make them feel that this hour is theirs alone and of top importance in the consideration of the church. He observes strictly the marriage canons of the Episcopal Church. Much pressure is brought to bear on his stand by some couples whose situation does not meet with the canon law, but Dr. Ray makes no exceptions. Nor will he perform a secret marriage or marry a runaway couple. Family obstacles should be cleared up, he urges, before a man and woman take their marriage vows.

The innovation of specific fees for weddings went into effect a number of years ago and proved so popular with brides that other churches have followed Transfiguration's example. Now a bride discusses the details of the ceremony she desires with the church secretary, whether a simple ceremony in the chapel before the Brides' Altar, or a conventionally elaborate wedding in the nave at the high altar, with flowers, attendants, and so on. Music and candles are noted in the cost. These fees go to the support of the church, and not to the clergy.

In addition to the seven hundred active communicants of the parish, the church has daily contact with hundreds of visitors and sightseers. They come in the sightseeing buses, which stop at the church for several minutes.

The Sunday congregations, especially in the summer, include many from out-of-town, some of them entering an Episcopal church for the first time. If they come on Sunday they find the rector at the door greeting everyone as the congregation leaves the church. On weekdays he sees those who wish to come to his study so far as his schedule permits, and many others by appointment.



**WINDOW** in memory of Joseph Jefferson, actor famous for role of Rip Van Winkle, given by Episcopal Actors' Guild, symbolizes great interest Little Church has in stage

The study looks out on the garden. This personal contact with individuals is considered by Dr. Ray an important part of his ministry. Casual, friendly, quick in sympathetic response, he learns, sometimes long afterward, from many of those that the moment of friendly counsel heartened them to go forward in the right path.

Last year 56,850 attended the various services including 608 celebrations of the Holy Communion; 90,000 visitors came to the church; and 30,000 attended the 1276 weddings. There were 173 baptisms.

The Family of the Little Church Around the Corner, organized in 1930, has a membership of fifty thousand brides and their friends. To each bride Dr. Ray sends a personal note of well-wishing on her wedding anniversary every year. To those not married at the Little Church he writes an Easter message.

In the center aisle is the pew of the Episcopal Actors' Guild, and visiting members of the theatre. The Guild, organized at the church in 1923, is this year observing its own twenty-fifth anniversary. Dr. Ray is the warden of the Guild and Vinton Freedley, well-known producer and

**Continued on page 28**



# CHURCHMEN in the NEWS

## Busy Editor Publishes His Faith

MANY laymen are familiar with Richardson Wright through his writings, which they often read in preparation for the Laymen's Advent Corporate Communion. But not all laymen know Richardson Wright as other than a pamphleteer. Writing for the Church, however, takes up a proportionately small amount of his time, for he is the busy editor of *House and Garden*, the chairman of many organizations, and, in addition, he turns out books on anything from Siberia to daffodils.

Richardson Wright was born in Philadelphia, of an Episcopal family. He attended Episcopal Academy in Philadelphia and was graduated from Trinity College, Hartford, Conn., in 1910. He received his master's degree from Trinity in 1924, is now on its board of trustees.

Since his graduation Mr. Wright has led a full and busy life. He started out prosaically enough as Sunday editor of the *Knickerbocker Press*, in Albany, N. Y. Then he became a foreign correspondent in Siberia and Manchuria for the *New York World*, *Chicago Daily News*, and the *London Daily Express*, and, following that, a literary critic on the *New York Times*. Since 1914 he has been the editor of *House and Garden*, in New York City.

It would fill pages to list the organizations to which Mr. Wright belongs, or the titles of the books he has written. The latter include such varied titles as: *Through Siberia*, *Letters to the Mother of a Soldier*, and *Flowers for Cutting and Decoration*.

But, wide as Richardson Wright's interests are, full as are his days, his Church has a priority. He knows the power a strong faith can bring to the tasks and troubles of each day, and he has a compulsion to help others who may be slothful, indifferent, careless Churchgoers, to recapture the vitality of faith.

To do this, Mr. Wright devotes hours early in the morning and late at night to writing speeches which he travels from church to church to de-

liver. Though his editorial responsibilities do not permit him to go too far from New York, he has travelled as far west as Chicago, and, during the period from January through April of last winter he found time to speak at some church nearly every Sunday.

Widely learned in theology, Mr. Wright studies great volumes of ecclesiastical thought that few clergy have on their shelves. He is especially interested in the Caroline divines of seventeenth century England, and in American Church history and thought.

But Mr. Wright has more than abstract theories to talk about. He has a real and living faith; a faith that is with him not only on Sunday, but every day. As he says himself, he prays between traffic lights, and as the noon bells sound outside his office window. He is not ashamed, nor is he afraid of the responsibility which such a faith lays upon him.

The responsibility which he has assumed is telling other people what



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Richardson Wright

he feels to be the essence of faith. He wants to convince everyone that they not only can, but must be, evangelists, true witnesses for Christ.

To this task he brings boundless energy, deep erudition and understanding of Christianity, and, above all, a forceful and vigorous expression. There is nothing musty about his faith, nor about the way he talks or writes of it.

Mr. Wright's pamphlets which the Presiding Bishop's Committee on  
Continued on next page

## LET US PRAY

### ¶ For the Vellore Christian Medical College

O GOD, whose beloved Son came not only to preach but to heal; we thank thee for the long years of service in his cause which have made the Medical College at Vellore a blessing to the people of India. Grant to its teachers wisdom and skill; and to all its students such a full measure of thy grace that in ministering to the needs of suffering men and women they may lead them to know thee, through Jesus Christ our Saviour. Amen.

### ¶ For the Church in the Virgin Islands

O GOD, our Father, whose compassion never faileth, surround with thy loving care the work of thy Church in the Virgin Islands. Sustain and cheer the Bishop and all his fellow-workers. Grant us grace to support them with our prayers and our gifts, that the people may be taught of thee, and learn to live without fear in the peace that belongeth to the children of God; through Jesus Christ our Lord. Amen.



## Churchmen---continued

Laymen's Work has published are: *Before Breakfast, Before Lunch, Before the Ending of the Day, Before He Comes*, and, most recently, *What Can A Man Do?* They are taken from manuscripts which he once used as addresses. In them all the power of his faith can be seen; all the deep sincerity, and all the vigor.

The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, has been elected to life membership in the American Bible Society.

The Rev. WILLIAM WILSON MANROSS, Ph.D., has been elected Librarian of the Church Historical Society.

Mrs. EDWARD C. MARSHALL of Charlotte, North Carolina, was recently honored by the American Hospital Association for her outstanding contributions to hospital work in Charlotte, particularly as a member of the board of managers of the Good Samaritan Hospital for Negroes (FORTH, May, 1947).

The Rt. Rev. ROBERT E. L. STRIDER, Bishop of West Virginia, and the Rt. Rev. FRANK W. STERRETT, Bishop of Bethlehem, celebrate their twenty-fifth anniversaries in the episcopate this month.

## He Moved Among Men

Continued from page 15

Broad Creek, Md., St. Barnabas' Church, Oxon Hill, and Christ Chapel, Surrattsville, which he himself built. Preaching regularly, however, was too great a strain on his throat, injured by scarlet fever which he had contracted in the West, and four years later physicians decreed that for all time he must give up the responsibilities of a large parish.

In 1878, under the direction of Major John Wesley Powell, director of the Geographical and Geological Survey of the Rocky Mountain Region, Mr. Dorsey went west again, this time to start ethnological researches among the Omaha Indians of Nebraska. He was accompanied by his wife, who worked wholeheartedly for the relief of the poorer Indians of the tribe. She formed a warm friendship with Susette La Flesche.

In 1879 the Bureau of Ethnology was established as part of the Smithsonian Institution by Major Powell, and Mr. Dorsey was at once transferred to its scientific corps, though he was still in Nebraska. He established a warm personal connection with the bureau which lasted the rest of his life.

The language, religion, and customs of many Indians in the country and in Canada were studied by

Mr. Dorsey in his field work for the Smithsonian Institution. He became recognized as one of the foremost students of aboriginal languages in America.

The life of this missionary and pioneer American ethnologist was cut short in 1895, when he died in Washington, but the brief span of his life makes his contributions to science and the Church's missionary work all the more remarkable.

Among his works are *A Dictionary of the Biloxi and Ofo Languages*, and *The Cegiha Language*. *The Dictionary of American Biography* tells of him: "In the field of linguistics and sociology Mr. Dorsey collected many facts and much data which are a permanent addition to our heritage of knowledge. . . . A delicate constitution, accounting for many illnesses, did not prevent Dorsey's being an example of the men whose inner fire drives them on to triumph over adverse circumstances.

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CANDIDATES for diplomas and certificates from Christ Church Academy and Night Commercial School in Colon, Panama, (FORTH, January, page 8) are presented for graduation by their headmaster, Henry A. Blake. Commencement program, for the most part conducted in the language of the country, was the first broadcast ever made from the school. Victor M. Dosman, principal of Colon's Colegio Abel Bravo, in his commencement address credited the Academy with achieving a position of distinction among private schools in the Republic, and congratulated the school administration for complying with regulations of the Panamanian Department of Education. The Rev. John R. Chisholm, rector of Christ Church, acting for Bishop Gooden, president of the Academy, presented graduates to Inspectors of Education, who awarded diplomas.

## Episcopal Radio Program Heard Over Short Wave

GREAT SCENES FROM GREAT PLAYS, the new nationwide radio program of the Episcopal Church, is now being transmitted by short wave to all army posts and military hospitals in the United States and to the armies of occupation in Europe, Japan, and Korea. These arrangements were completed after the first broadcast, which was carried by 579 Mutual and independent radio stations.

During November the schedule of GREAT SCENES FROM GREAT PLAYS is:

5. *Little Women* with Joan Caulfield
12. *A Tale of Two Cities* with Brian Aherne
19. *Enchanted Cottage* with Gene Tierney
26. *What Every Woman Knows* with Gertrude Lawrence

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Dr. Daniel A. Poling, in the review quoted below, has truly captured all the charm and spirit of this book.

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is universal. It mingles the human and the divine, the ridiculous and the sublime, the little and the big. The locales are in Virginia, Texas, New York and Washington. Here is an ecclesiastical merry-go-round that in some spots was surely written by a Mrs. Mark Twain."

DR. DANIEL A. POLING  
*The Christian Herald*

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# READ A BOOK



**T**WENTY years have passed since the World Conference on Faith and Order brought together in Lausanne, Switzerland, leaders from almost every major part of Christendom representing 127 Churches. While this was the first world conference to concern itself specifically with the basic problems of reunion it was made possible largely by the international conferences which had gone before; such as the World Missionary Conference in Edinburgh in 1910, and the Conference on Life and Work at Stockholm in 1925.

The President of the Lausanne Conference was Charles Henry Brent, then Bishop of Western New York, about whom Alexander C. Zabriskie, Dean of the Virginia Seminary, has written an absorbing biography *Bishop Brent: Crusader for Christian Unity* (Philadelphia, Westminster Press. \$3.75).

When Bishop Brent died in 1929 all his papers were turned over to his old friend and associate Remsen B. Ogilby, then president of Trinity College, Hartford. Ogilby undertook to write a biography of his friend but before the task was finished his own life came to an untimely end. Then Bishop Brent's sister and sole surviving executor asked Dean Zabriskie to edit Ogilby's work and to complete the "life." The present volume is the result, an amazing synthesis of two men's work, refined by the process and given greater perspective through the passage of a score of years.

The biography has especial timeliness today as the Lambeth Conference and the Assembly of the World Council of Churches (page 7) seem to mark new milestones in the difficult journey toward reunion. It is good to recall the basis of Bishop

Continued on next page

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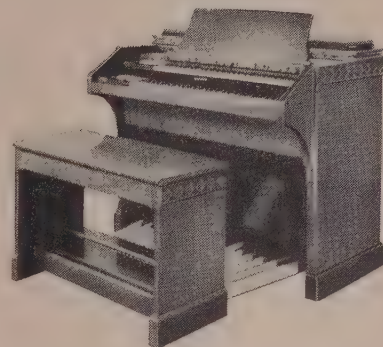
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## Read A Book... cont.

Brent's passionate desire for unity. This was the Bishop's life long passion, slowly growing to maturity as he passed from Boston slum parish to the first Missionary episcopate in the Philippines to the bishopric of Western New York to recognize world leadership for the movement that, in the first quarter of this century, was slowly gathering strength and, now, near the close of the second quarter, has become an increasingly imperative necessity.

Bishop Brent was affectionately known as "Everybody's Bishop" and Dean Zabriskie's book makes it possible for those who did not know Brent to feel and to respond to his influence. Naturally, then, these pages contain much guidance for men today for Bishop Brent, says Dean Zabriskie, was "one who battled against many of the difficulties that beset men today... a great man from whose work and thought we can gain insights and inspiration for our own lives."—WEL

### SOME NEW BOOKS

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**Pocket Bible Handbook** by Henry H. Halley  
(Box 774, Chicago 90: Henry H. Halley. \$2)

**Prospecting for a United Church** by Angus Dun  
(New York: Harper. \$1.50)

**The Holy Bible** (Authorized Version).  
Westminster Study Edition with Concordance  
(Philadelphia: Westminster. \$10)

**Let Me Commend** by W. E. Sangster  
(Nashville: Abingdon-Cokesbury. \$1.75)

**Mahatma Gandhi: An Interpretation** by  
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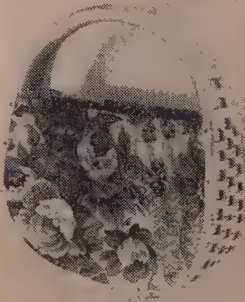
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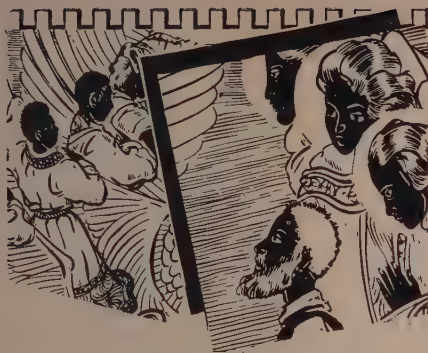
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Recently her husband was transferred to Chungking, and on their departure the local newspaper, *Central China Daily News*, appeared with a large advertisement, composed and paid for by the lepers. This translation, made locally, was forwarded by a friend of Mrs. McGeary:

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"We have had Mrs. Stanley A. McGeary, wife of the American Consul in Kunming, who disregarding the nobility of her own person, has been able to get into near access with the lepers who have always been considered terrible among the impression of the people in the world. She cures us in person. She does not keep herself away from the foul odors and strange features of the sufferers. She washes our sores and dresses our abscesses. She never comes short in the smallest details in her care of the patients.

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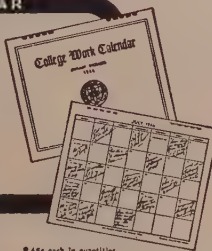
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## Sagada Mission Rebuilds

Continued from page 13

proval. There are no dormitories, so only half the children who would like to come to school are able to attend. There is almost no place in Sagada for children from other places to stay.

St. Theodore's Hospital was not destroyed, but it is badly in need of repair and some improvements. It was used constantly during the war, and was not kept in repair. Usually there are from seventy to one hundred bed patients, and hundreds come to the dispensary for treatment of various kinds. In the mountains there is much sickness. People suffer from malaria, dysentery, typhus, and malnutrition. During the wet season there is also a great deal of pneumonia.

Building plans for the hospital call for the completion of the unfinished wing, which never progressed beyond the foundation. This much needed space will provide more room for beds and cots, and it is hoped that there will be sufficient space to obviate the necessity of sleeping on the floor. The plans also call for a new kitchen and staff dining room.

Work has begun on the foundation of the Convent of St. Mary. Mr. Bergamini hopes to build part of the first floor to live in while he is doing the building in Sagada and neighboring Besao and Bontoc. He is now living in one of the two apartments in the doctor's residence. This arrangement makes it impossible for Dr. Mary Cruise to have the assistant she desperately needs.

No plans have been made for the nurses' home, the industrial building, or for the missionary residence. The pleasant sounds of the erection of the other buildings, however, gives hope that it won't be too long before the Church's mission in Sagada will again be the well-equipped center of a growing Christian community.

TOTAL number of communicants reported in the Philippines is 7,999. Baptized persons (including the above) number 23,963. To care for all these and to reach others there are twenty-one clergy, nineteen lay readers, fifteen catechists, in fifty-four stations.

FORTH—November, 1948





ST. MARY'S is one of five Chinese-speaking Episcopal churches in Hongkong. The present building was erected in 1936, just before war broke out between Japan and China.

Funds for the building were raised entirely in Hongkong, after one of the members, the late Kaan Tat Choi, offered to give a dollar for every dollar donated by the rest of the congregation. The challenge was accepted and a building committee was formed immediately.

Chinese tradition was embodied in the construction, along with the best of Christian tradition. The idea of the congregation was that the best of East and West should be offered together to Christ. The building came through the war with only minor damage, although a good portion of the equipment was either destroyed or stolen.

The Rev. Roland Koh, present rector of the church, is one of a group of eight Chinese clergy who came to the United States recently to see the Episcopal Church in action. He is studying at the College of Preachers in Washington, D. C.

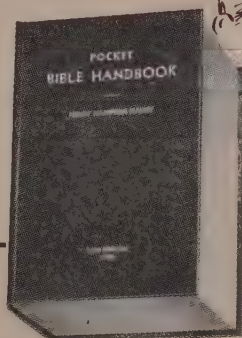
THE RT. REV. John Boyd Bentley, Vice President of the National Council and Director of its Overseas Department, sails on November 16 for an extended visitation of the Church's work in the Orient. Arriving in Yokohama on November 27, he will spend the month of December in Japan. On January 1 he will proceed to China.

FORTH—November, 1948

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## Bishop of Philippines Calls Seminary "Key to Future"

ST. ANDREW'S Theological Seminary, housed in a war surplus hospital building in Manila, is "the key to our whole future plan and policy in connection with our great venture of faith with the Philippine Independent Church," (FORTH, December, 1947, page 19; June, 1948, page 6) says the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines.

He says further that the three men from the Independent Church who have been in the seminary since it opened in Manila "have made a fine record and apparently feel thoroughly at home with our own men." At the beginning of the next school term, ten more men from the Independent Church are expected to enter the seminary.

## Little Church Has Birthday

Continued from page 19

a vestryman of the church, is the president. The Guild is coöperating with the Episcopal Church's current radio series, *Great Scenes from Great Plays*.

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## Windham House Graduates Serve in Varied Capacities

THIS year's seven graduates from Windham House, the national graduate training center for women of the Episcopal Church maintained by the National Council in New York City, have begun serving the Church in a wide variety of capacities.

Master's degrees in Christian Education from Union Theological Seminary and Columbia University, and certificates from the General Seminary were earned by Elizabeth Brigham, Letitia Croom, and Marianne Mix. Miss Brigham married the Rev. Edwin J. Rooney, assistant at St. John's Church, Northampton, Mass., on May 28. Letitia Croom is doing Christian education at the National Town-Country Church Institute at Roanridge, Parkville, Mo. (FORTH, April, page 15). Marianne Mix is a college worker at St. John's Church in Northampton, Mass.

Katherine Bryan (FORTH, May, page 7) who has her Master's degree in Religious Education from Teachers College, of Columbia, and a certificate from the General Seminary, has gone to Haiti as the first overseas Negro religious education appointee of the National Council and the first worker in religious education to be sent to Haiti.

Virginia Markham has a Bachelor in Divinity degree from Union Seminary. She was married on May 29 to the Rev. Richard L. Harbour, rector of Zion Church, Wappingers Falls, N. Y.

Jane Hwang and Beatrice Tai have their Master's degrees in personnel and guidance from Teachers College. They are both teaching in China.

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**Synod of Yunkwei District  
Adopts Forward Movement**

TEN clergymen, nine laymen and eight women delegates, and two bishops recently attended the first synod of the Missionary District of Yunkwei in Kunming. Some of the delegates spent nine days on the road to participate in the meeting.

The synod unanimously resolved that every clergyman and his vestry should draw up a plan of self-support, and that every church should turn in ten per cent of its total income to the missionary district. These additional funds will be used for missionary expansion.

The women delegates set themselves the goal of an Auxiliary for every parish. The synod as a whole adopted a Forward Movement for Evangelism and will work to double

the Church membership of Yunkwei within a year.

Yunkwei, comprising the Provinces of Yunnan and Kweichow, was until recently part of the Diocese of South China (Hongkong). Due to the influx of refugees during the war and the resulting increase in population and Church work, the General Synod of the *Chung Hua Sheng Kung Hui* which met in August, 1947, erected Yunkwei into a separate district (FORTH, November, 1947, page 11). The Rt. Rev. Quentin Huang, Assistant Bishop of Hongkong, whose work had been centered in this area, remained as its interim bishop until a synod of the missionary district could choose its own. At the meeting of the first synod, Bishop Huang was unanimously elected to become Yunkwei's first bishop.

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PAST AND PRESENT Bishops of Hokkaido, Japan, talk together. The Rt. Rev. Light A. Maekawa (left), the former Bishop of Hokkaido, is now Bishop of South Tokyo, and the Rt. Rev. Paul K. Ueda, present Bishop of Hokkaido

ROBERT D. JORDAN, director of promotion of the National Council, has been named director of the Concerted Appeal of Church World Service. He, of course, continues as director of the National Council's Department of Promotion.

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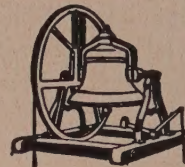
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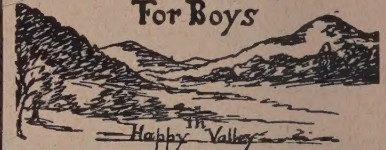


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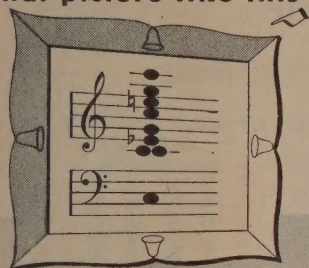
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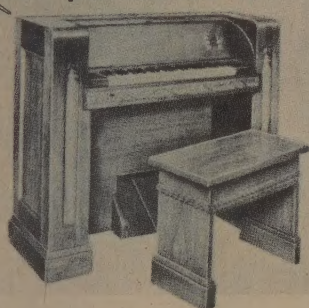
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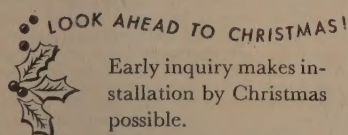
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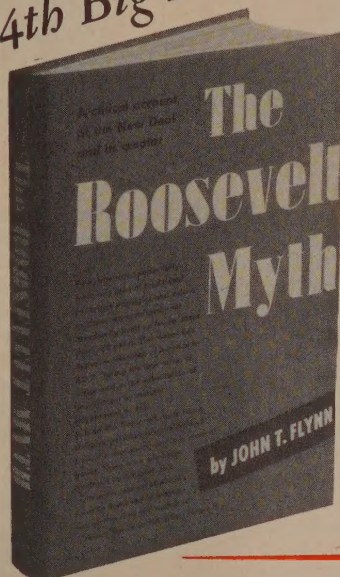


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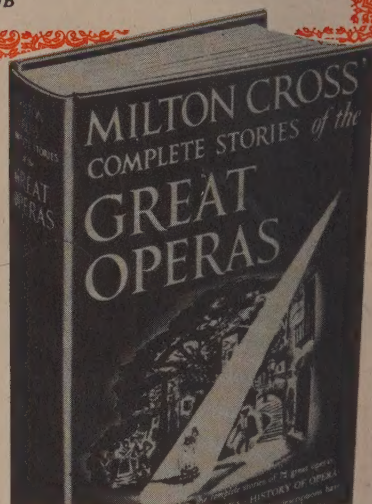
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